

A SHORT ACCOUNT OF THE PRINCIPAL RELIGIOUS CEREMONIES OBSERVED BY THE KANDYANS OF CEYLON.

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1.—THE religious ceremonies of the Kandyans begin with that of New Year—the *Awurudu Mangaliya*. This commences at a lucky hour, fixed by the astrologers, on the 11th of April. During the short interval that precedes it, while the old year is passing away, no food is eaten save that which has been prepared before that interval; and the people do not wash, work, spend money, or give alms. At the lucky hour (the *Nekata*) a gun is fired from a parapet on the walls of the temple containing the Sacred Tooth at Kandy, and the New Year begins. The customary daily ceremonies are then observed, but with more show than usual. The tom-toms are more vigorously beaten, the tenants of the temple and the priests put on their best clothes; and the services are more sumptuously performed. Milk is boiled in the main entrance to the temple, and is afterwards sprinkled over the floors. During the days of the kingdom, the king himself used to attend the opening services; but now the Diyawaḍana Nilamé and other influential Buddhists take his place.

The offerings are much better than usual, and more neatly and extravagantly prepared. If the lucky hour is in the morning, rice and curry and sweetmeats are offered; the curry being of thirty, and the sweetmeats of thirty-two kinds. If the lucky hour falls in the evening, drinkables are presented. Besides these, it is usual for the wealthy to offer robes, fans, cloths, and other articles of value to the priesthood. At the beginning of the

year all Buddhists wash, and confine themselves to certain victuals prescribed by the astrologers. All work is abandoned for a certain specified time; and after the usual religious rites have been performed, the people engage in games of various descriptions. These they break off and resume at stated periods. During the intervals they pray, or have the scriptures read to them by their priests, or visit their friends, according as their fancies or opportunities dictate. The priests confine themselves for the most part to their religious duties: or they keep away from the busy world and meditate; it being considered that the New Year is a peculiarly fitting time for the exercise of this duty.

2.—The next in importance is the *Perahera Mangalyaya*, the great processional festival of the Kandyans. This festival is begun at Alutnuwara in the Badulla district on the first day after the full moon in May; and is repeated at different times in different parts of the Kandyan province. The forms in all cases are the same, though of course the magnificence of the ritual varies with the place and the means of those who engage in it. The most magnificent and complete is that at Kandy, which begins at a lucky hour on the first day after the new moon in the month of *Esala* (July-August). A jack tree, the stem of which is three spans in circumference, is selected beforehand for each of the four *déwála*—the Kataragama, Náta, Saman, and Pattini; and the spot where it stands is decorated and perfumed with sandal-wood, frankincense, and burnt raisins, and a lighted lamp with nine wicks is placed at the foot of the tree. At the lucky hour a procession of elephants, tom-tom beaters, and dancers proceeds to the spot; the tree is cut down by one of the tenants (the *wattóurála*) with an axe, and it is trimmed, and its end is pointed by another with an adze. It is then carried away in procession, and placed in a small hole in a square of slab rock, buried in the ground or raised on a platform in the small room at the back of the *déwálé*. It is then

covered with a white cloth. During the five following days the procession is augmented by as many elephants, attendants, dancers, tom-tom beaters and flags as possible; and it makes the circuit of the temple at stated periods. The processions of the several temples are then joined by one from the Daladá Máligáwa (the temple of the Sacred Tooth), and together they march round the main streets of Kandy at fixed hours during the five days next ensuing. On the sixth day, and for five days more, four palanquins—one for each déwálé—are added to the procession, containing the arms and dresses of the gods; and on the last day the bowl of water (presently to be explained) of the previous year, and the poles cut down on the first day of the ceremony. On the night of the fifteenth and last day, the Perahera is enlarged to the fullest limits which the means of the several temples will permit, and at a fixed hour, after its usual round, it starts for a ford in the river near Kandy, about three miles distant from the temple of the Sacred Tooth. The procession from the Máligáwa, however, stops at a place called the A'dáhana Maluwa in Trincomalee-street, and there awaits the return of the others. The ford is reached towards dawn, and here the procession waits until the lucky hour (generally about 5 A.M.) approaches. A few minutes before its arrival the chiefs of the four temples, accompanied by a band of attendants, walk down in Indian file under a canopy of linen and over cloths spread on the ground to the waterside. They enter a boat and are punted up the river close to the bank for some thirty yards. Then at a given signal (*i. e.*, at the advent of the lucky hour) the four jack poles are thrown into the river by the men on shore, while each of the four chiefs, with an ornamental silver sword, cuts a circle in the water; at the same time one attendant takes up a bowl of water from the circle, and another throws away last year's supply. The boat then returns to the shore, the procession goes back to Kandy, the bowls of water are placed reverently in the several déwála, to remain there

until the following year; and the Perahera is at an end. The next day, however, there is a grand winding up procession in the afternoon, after which the chiefs all pay their respects to the Government Agent of Kandy as the representative of the Queen.

3.—The *Was Mangalyaya*. On the day after the full moon in July, the elders of the village visit their village priest, or any other priest they may have selected, and ask him to stay with, and minister to, them for three months. They promise to give him a place of residence, to feed him and render him any service he may require during that period. The request is complied with, and a procession is organized to conduct him to the place prepared. Here he remains for the stated period. He cannot leave except under certain ceremonies; and at no time can he be absent for more than seven days. On a fixed day in October, determined on beforehand by the elders of the village and communicated to the priest, he is requested to invite a certain number of his brotherhood to the last ceremony. The number varies according to the means and generosity of the villagers. On the day named, these priests assemble and are sumptuously fed in the morning by the villagers. After the meal is over a sheet of white cloth, twenty cubits in length, is presented to the priests, who thereupon divide it into fifteen rectangular pieces, and these they join together again into the shape of a priest's robe—a large rectangle, five cubits long, and four and a-half cubits broad. The object of this division and re-joining being to destroy the value of the cloth, and to carry out the rule that no priest may wear a robe of one piece. It is then taken by the dhoby of the village under a canopy to a neighbouring stream, and publicly washed; tom-toms and trumpets being sounded in the meanwhile. When washed, it is brought back to the hall where the priests are assembled, and placed in a small vessel containing the proper yellow dye. After it has remained in this a sufficient time, it

is taken out and presented by the chief elder of the village as a common offering to the priesthood. The chief of the assembled priests thereupon puts the question, "Who here requires a robe?" to which all but the Was priest reply, "We have robes already." Then another priest says: "They have kept the Was priest so long here; let us give it to him." This is agreed to, and two other priests at once rise and chant the refrain:—"A robe has been presented to the priesthood, and we have agreed to present it to [naming the Was priest.]" One of them accordingly takes the robe, hands it round to each priest in turn, so that all may touch it, and then gives it to the Was priest. He puts it on, wet as it is, over his shoulder, makes a mark in a corner, repeats a stanza of *Baṇa* (the sacred scriptures), presses it over his other robes, and then hangs it up to dry in view of all. He is obliged to carry this robe, either on his body or in a bundle, for three months before it can be washed; and he always looks upon it with a certain degree of pride. A second robe is, however, usually presented afterwards to him; the first being considered as an offering to the priesthood in general, the second as a present to the individual priest.

4.—Next in order is the *Keti Mangalyaya*: so called because on this day the full moon and the *Keti Nēkata* (the lucky hour) come together. It takes place on the full-moon day immediately after the termination of the previous—*i.e.*, the Was festival. On this day all the temples are brilliantly illuminated. This is done by means of small oil lamps, placed close together all round the buildings. During the night a procession of elephants, flags, tom-toms, etc., and a large number of torches, is kept up for many hours; the effect in Kandy, in conjunction with the illuminated temples, being very striking. It is customary also at this festival to make offerings of fans, robes, begging bowls, cloths, etc., to the recent Was priests.

5.—The *Alutsāl Mangalyaya*, or festival of the new rice. This festival takes place on the full-moon day in January. At the appointed hour, a large procession consisting of certain officers and the representatives of certain temples, with their attendants, elephants, etc., proceeds to the village of Gurudeniya in Lower Hēwāheṭa, and there receives a fixed share of the new rice and of the rice of the previous year; the villagers of Gurudeniya having originally obtained their lands from the king of Kandy on condition of devoting a certain portion of their harvests to this purpose. A fixed quantity is given to each; but as this in many cases is very small, it is seldom that all the temples and officers are represented. I however annex an interesting list (*vide* Appendix) shewing how the rice should be distributed, and during the time of the kings all the persons to whom rice was due were compelled to be present. The distribution takes place at the *dēwālē* at Gurudeniya; and in the case of temples the rice is taken home in procession and cooked on the following morning. It is then offered at the shrine, and afterwards distributed to the different priests and officers.

6.—*Nānumura Mangalyaya*: the ceremony of purification. This is performed every Wednesday morning in every temple erected by the Kandyan kings, as follows. Some lime juice is made before the daily rice is offered, and is mixed with cuscus, sandal, and other fragrant herbs and bark. The officiating priest takes a looking-glass, and, holding it in front of the shrine, anoints the reflected image with the preparation. A vessel is held under to catch the liquor as it drops, to prevent it from falling to the ground. The liquor is then thrown away and the daily offerings are made.

7.—The reading of *Baṇa*, or the sacred scriptures. This is done for the most part on the "pōya" days of the month—*i.e.*, the four phases of the moon. The officiating priest, being seated on an elevated seat made for the purpose, recites passages from the Buddhist scriptures, generally from some portion of a

Piṭaka* and then explains the meaning to his audience. For this service he is lodged and fed during the time of his ministry and is afterwards presented with robes, white cloths, handkerchiefs, etc., and sometimes money.

8.—*Pirit*, a ceremony to ward off evil. This is generally performed on the occasion of some epidemic, or in the case of serious illness. A large hall, called a *Baṇa Maḍuwa*, is prepared and decorated, and as many priests as possible are invited to take part in it, the number never being less than thirty. The floor of the hall is covered with mats, over which white cloths are spread. Cushions are placed all round for the priests, two for each, one to sit upon and the other to lean against. A low platform is erected in the middle, on which a table is placed, with two chairs on one side. This table is covered with a cloth, and the *Pirit* book is put upon it. A relic in the usual bell-shaped casket, called a *karanduwa*, is placed on a second table close by, and a bowl of water, taken from a newly-dug well in the vicinity, is put on a bench beside it. A piece of string is attached to the *karanduwa* and to the *Pirit* book, and is then carried up to a ring in the ceiling and thence down to the ground. It is of sufficient length to be held by all the priests when they are assembled, and sitting round the room; and during the ceremony they all hold it. On the appointed day the priests are brought in procession to the hall; their feet are washed at the entrance, and they are escorted to their places along stretched-out cloths. The place is consecrated and the deity is invoked, while the hall is perfumed with incense and tom-toms are beaten. An elder of the village then steps forward, and requests the priests assembled to open the *Pirit*, and to continue it for seven days. The priests assent, and thereupon dedicate the hall to that purpose. They then

* The records of the teachings of Buddha are contained in the three Piṭakas—i.e., the Sūtra, Vinaya, and Abhidharma Piṭaka.

return for the night to the place prepared for them. At day-break next morning they re-assemble, and begin the *Pirit*. This is done by two of their number seating themselves at the table, and reciting the opening service of the *Pirit*-book; the other priests in the meantime holding their fans in front of them, and the string above described over their knees. When the invocation and one Sūtra* have been read, the two seat themselves by the others, and all joining in chorus recite three particular Sūtras: the *Maggala* (of festivals), the *Ratana* (of the means of warding off disease), and the *Karaṇiya-metta* (of the methods whereby dangers may be avoided and prosperity obtained by gods and men). When these are ended two other priests come forward, seat themselves at the table, and go on with the next Sūtras, while the others all retire. Every two hours the readers are relieved; and three times a day all re-assemble, and repeat in chorus the three Sūtras before mentioned. There is no break in the continuity, as this would mar the whole effect; and the reading continues for seven days. On the sixth night the last seven Sūtras in the book are read over and over again, either by twos or fours; if the latter, two more chairs are brought in and placed at the table opposite the first two. On the morning of the seventh day after the early meal, one of the priests reads the *vihāra Asne*, the list of the names of the ancient temples in Ceylon and elsewhere; and then the assembled priests, with the exception of those who are reading the *Pirit*—for the reading still goes on—compose the *Dēwāla Patraya*. This is a letter written on an ola, and addressed to the presiding deity of a neighbouring temple. It sets out the name of the *dēwālē*, and invokes the deity to attend the *Pirit* with the other gods. This is taken in procession to the temple—or, if there is no *dēwālē* in the

* The Sūtras are a collection of the counsels of Buddha and form a portion of the three Piṭakas.

neighbourhood, to a bó-tree, where a god is supposed to reside, and carried by a villager, dressed to represent an angel, in many-coloured cloths and a Kandyan hat. The priests, except those who are reading, accompany the procession if desired. A portion of the water from the bowl in the hall is taken too; and this is sprinkled over any sick persons that may be met with along the way. On arrival at the déwále, the letter is presented, and is hung upon the wall. The procession returns; and the "angel" reports at the door of the hall that he has presented the letter, and that the gods have come. One of the priests blesses the gods, and the Mangala Sútra is read over once, after which the A'tánátiya Sútra is read over and over again by fours till dawn. The ceremony is then at an end; and the priests are conducted back to their residence.

9.—*Gódána Mangalyaya*: the ceremony performed for the very aged, or those who are about to die. The relations of the dying man are assembled, and offerings of different kinds are collected. These consist sometimes of cattle, sometimes of furniture, such as the bed of the sick man, sometimes of his implements of agriculture or of his trade, but more often they are merely cloths, robes, fans, etc.

The priest of the neighbouring pansala (residence of the priesthood), and any others that may be selected, are summoned and entertained; and the offerings are made to them. They read a portion of the scriptures suitable to the occasion, and bless the sick man; after which, escorted by the assembled company, they depart with their presents.

10.—*Mataka Dána*: the ceremony of conferring merit on the dead.

On the seventh day after death the priest of the neighbouring pansala is invited back, and is entertained as before. Baṇa is read till midnight, when he retires. In the morning after the early meal a cloth is presented to him, and he is escorted by

the friends and relations of the deceased to a prepared spot near the house. Here the plate and cup that had been used by the dead man are deposited; and cake and rice are put into the plate, and water is poured into the cup. A light is set up by their side, and incense is burnt; while the priest invokes the deceased in the following words: "Take this rice, water, cake, light and fragrance, and release thyself from the condition of an evil spirit." At the same time he takes the cup of water and pours it on the ground. The plate and cup are washed; and the priest carries them off to his residence. The object of the ceremony is to confer merit on the departed, in whatever condition he may have been re-born.

10.—*Ara Mangalyaya*. A day is fixed, a month, forty-five days, or three months after the Gódána; of which due notice is given. A number of priests are invited, through the priest of the neighbouring Pansala, the number varying with the means of the family; and rice, cakes, fruit, etc., are collected. The priests are brought in procession to the house, where they read the scriptures for several hours. After this, robes, begging-bowls, cups, handkerchiefs, etc., are presented to them; and a common offering, consisting of a load of vegetables, cakes, an adze, a mamoty, an axe, an arecanut-cutter, a chunam-box, and (if the deceased was an old man), a betel-pounder, is placed before them. A cloth not less than 16 cubits in length, and held at one end by the relations of the deceased, is then tied to the load, a priest holding it meanwhile near the other end. Another priest takes his seat close by; and, holding his fan in front of him, recites the following words, the people repeating them after him:—"These offerings, which have been procured by just means by us and the dead man, we offer to you, the descendants of the great Buddha, in order that we may obtain merit in the name of the deceased." The cloth is then rolled up and placed on the offering, and the eldest priest intones the stanza: "As the

rain from the sky falls on hills and mountains, rolls down the valleys, and thence to the rivers, which carry the waters to the ocean; so may the merits of this great act descend on the dead man." Upon this the remainder chime in with the prayer: "If there be anything you wish to obtain by these offerings, may you be blest with it as with the full moon." Baṇa is then read for about an hour; and after it a priest closes the ceremony with the words:—"By these virtuous acts may you all obtain prosperity here and in the next world, and attain Nirwāna at last."

I was going to add a short account of the ordination and confession ceremonies of the priesthood; but my paper has run out to too great a length already. An exhaustive account of these will, however, be found in two papers contributed to the Royal Asiatic Society by Mr. J. F. Dickson in 1873 and 1875, and I need do no more here than merely refer to them.

Kandy, 2nd April, 1881.

APPENDIX.

The new rice (Alutsál) is distributed as follows:—

	Half Measures.
To the Daladá Máligáwa, the temple of the Sacred Tooth ...	10
Gaṅgárama Vihárá, a temple in Kandy ...	2
Kunḍasále Vihárá, a few miles from Kandy in Lower Dumbura	2
Degaldoruwa Vihárá, do. do. ...	2
Náta Déwálé, in Kandy ...	4
Maha Déwálé do. ...	4
Pattini Déwálé do. ...	4
Kataragam Déwálé do. ...	3
Ganadewi Kówila, a Hindu temple near the Post Office, Kandy	1
Diwa Nilamé, the lay officer in charge of the Tooth Temple ...	30

	Half Measures.
The four Basnáyaka Nilames, the lay officers in charge of the Náta, Maha, Pattini, and Kataragama Déwála ...	32
The four Kapurállá, the lay officiating officers of the same ...	4
The Tambórukárayá, the officer who beats the drum (<i>tambóruwa</i>) on all Póya days, on Wednesdays, and on the four festival days, (the Awurudu, Perahera, Katti, and Alutsál) ...	1
The Gurudeniya Vidáné, the officer who supervises the cultivation of the Máligáwa muttetu fields (<i>i. e.</i> the fields that are cultivated for the benefit of the temple only), the gathering of the crop and the storing in the granary (<i>aṭuwa</i>) ...	6
The Gurudeniya Lékama, the officer who keeps the account of the annual yield of the temple fields and of the new rice distributed ...	6
The Gurudeniya Gammahé, an assistant to the Vidáné ...	5
The Gurudeniya Manárála, the officer who measures the crop of every temple field when it is gathered, and the receipts and issues of the granary. He also measures the new rice ...	5
The Gurudeniya Kapurála, the lay officiating officer of the Gurudeniya Déwálé ...	2
The six Nilakárayó of Gurudeniya, the villagers who cultivate the temple fields and who prepare the new rice ...	24
The tom-tom beaters of Gurudeniya ...	12
The Astrologer of the Tooth temple ...	5
The Káriyakaranarála, the officer in charge of the minor property of the Tooth Temple, who has the general supervision of the temple affairs ...	5
The Geparála, the officer who carries the silver water vessel used for officiating purposes, who cleans and lights the lamps of the upper story of the Tooth Temple, who has to take care of and account for all the offerings delivered to him by the Waṭṭóru-rála (see below) ...	5
The Three Mohottállá. They are the Uḍamálé (of the upper story), the Gabaḍáwé (of the store) and the Walawuwé (of the Diwa Nilamé's house. The first has to keep an account of all	

	Half Measures.
things (not being food or drink) offered or received at the Tooth Temple; the second of all eatables and drinkables; and the third of the income and expenditure of the establishment...	15
The Wattórurála: Has to keep the keys of the upper story, to assist the two officiating priests, to open the doors of the temple every day, and to clear the offering table of flowers, &c., thrice a day	5
The Kankánarála: Holds the keys of the store and issues provisions	5
The four Kattiyanarállá: bring the new rice from Gurudeniya in decorated loads to the temple, fill the golden bowls with it, and deliver these bowls to the officiating priests	12
The Pallémálerála, the officer in charge of the lower story of the temple with the same duties as the Wattórurála	5
The three officiating priests at the Tooth Temple, two for the upper, one for the lower story	15
The Kiribatpáttará, large bowls which are filled with the allotted quantity of rice, and boiled by the Nilakárayó (<i>i.e.</i> the cultivators of the temple fields) of the ten Nindagam—(<i>vide</i> below)	80
[When boiled, the rice is offered at the Tooth Temple and afterwards distributed amongst these Nilakárayó.]	
The dancers of the Máligáwa	5
The Baddé Vidáné: Has to give six large chatties to the six Nilakárayó of Gurudeniya, to boil the paddy for the Alutsál, to present a load of chatties at Gurudeniya on the Alutsál day, and once a month to the Máligáwa, and two at the end of the year—one for the Diwa Nilamé and the other for the Káriyakarararála	5
The Hakgedikára Appulá, the officers who blow the conch and clear away the rubbish from the temple...	4
The A'lattiyá. [I am not quite sure what the functions of this officer are]	5
The Horáp-ékárayá, the trumpeter of the temple	5

	Half Measures.
The Librarian of the Oriental Library	5
The watchers at the temple	4
The head watcher at the temple	2
The dhoby at the temple	5
The Singárákkára Muhandirama, the officer who provides and appoints the tom-tom beaters of the Máligáwa	5
The four Pañikkiyó, the four principal tom-tom beaters: Of 1, Ihala Dołospattu; 2, Pahala Dołospattu; 3, Mátalé; 4, Dumbara	12
The man who fires the festival cannon at the Máligáwa	2
The two Vihára, the Malwatta and Asgiriya temples in Kandy...	70
The two Mahanáyaka, the chief priests of these	15
The two Anunáyaka, the second chief priests of these	15
The ten Nindagam: <i>i.e.</i> villages to which there are temple fields, 1, Kalugomúwa in Uđapaláta; 2, Piligalla in Four Kóralés; 3, Alapalá in Yaťinuware; 4, Radágođa in Yaťinuware; 5, E'dandúwáwa in Uđunuware; 6, Muťwatugodá in Yaťinuware; 7, Angodá in Hárispattu; 8, Aludeniya in Uđunuware; 9, Piťigodá in Uđa Dumbara; 10, Kitulpé in Uđa Héwáhęta	20
The Vidáné of Gandahaye, the officer who supervises the cultivation in these villages...	20
The dhoby at Gurudeniya	5
The watcher at the granary at Gurudeniya	2
The tailor who has to prepare the elephants' trappings, the flags, canopies, &c., for the different festivals	2
The constable (a private constable who accompanies the procession and keeps guard over the Máligáwa).	2
The two Kattiyanarállá at Gurudeniya on duty during the Alutsál (<i>vide</i> above)	4
The two Muluťenrállá, who prepare the rice, cakes, &c., that are offered	4
The Muluťengé Murakárayá, who cleans the chatties and other kitchen utensils, sweeps the kitchen, &c.	1

	Half Measures.
The two Ranketta, the drawers of the sweet toddy offered morning and evening at the Máligáwa ...	1
The Vidané of Holumbuwa in Four Kóralés ...	2
The Vidané of Nelundeniya do. ...	2
The Vidané of Mutugala in Seven Kóralés... ..	2
The Vidané of Dambadeniya do. ...	2
The dhoby of Muṇwatugoda in Yaṭinuwara, who washes the clothes, &c., of the Máligáwa, spreads the cloth over which the Diwa Nilamé walks, ties the cloths over the place where the elephants are decorated, where processions stop, &c. ...	2
The Nilakárayó of Holumbuwa ...	2
The Nilakárayó of Nelundeniya ...	2

The above shews the distribution of the new rice. There is in addition a distribution of the rice of the previous year, called the old rice (*Hamba*) as follows:—

(a.)—As Wages for taking part in the ceremony.

To the Nilakárayó (*i.e.* the cultivators of the temple fields) of—

	Half Measures.
1. The Daladá Máligáwa, the temple of the Sacred Tooth in Kandy ...	20
2. „ Gangárama Viháré, a temple in Kandy ...	2
3. „ Kuṇḍasálé Viháré, in Dumbara ...	2
4. „ Degaldoruwa Viháré do. ...	2
5. „ Alutwiháré, a temple in the Asgiriya monastery in Kandy ...	2
6. „ Paraṇawiháré, do. do. ...	2
7. „ Náta Déwálé in Kandy ...	2
8. „ Kataragam Déwálé in Kandy ...	2
9. „ Maha Déwálé do. ...	2
10. „ Pattini Déwálé do. ...	2

(b.)—In consideration of office.

To the Nilakárayó of—

	Rice.	Paddy.
11. The Daladá Máligáwa (see above) ...	15	15
12. „ Gangárama Viháré do. ...	9	9
13. „ Kuṇḍasálé Viháré do. ...	7	7
14. „ Degaldoruwa Viháré do. ...	5	5
15. „ Alutwiháré do. ...	5	5
16. „ Paraṇa Viháré do. ...	4	4
17. „ Geḍige Viháré, a temple in Kandy ...	1	1
18. „ Náta Déwálé Piḷimagé (a small room in the Déwálé in which the image of Buddha is placed) ...	1	1
19. Maha Déwálé, a temple in Kandy ...	1	1
20. Kataragama Déwálé, do. ...	1	1
21. Pattini Déwálé, do. ...	1	1
22. Huduhumpola Viháré in Yaṭinuwara in Kandy ...	2	1
23. Nittawela Viháré, a temple in Yaṭinuwara ...	1	1
24. Gónáwatta Viháré in Lower Héwáhēṭa ...	1	1
25. Laṅkátílaka Déwálé in Uḍunuwara ...	1	1
26. Gaḍaládeniya Déwálé do. ...	1	1
27. Embēkké Piḷimagé do. ...	1	1
28. Morapé Piḷimagé in Kotmalé ...	1	1
29. Uḍuwela Viháré in Lower Héwáhēṭa ...	3	2
30. Ampitiya Viháré do. ...	3	2
31. Sagama Viháré in Upper Héwáhēṭa ...	2	7
32. Náta Déwálé in Kandy ...	3	3
33. Maha Déwálé do. ...	4	4
34. Kataragama Déwálé in Kandy ...	3	3
35. Do. Pallédéwále in Kandy ...	1	1
36. Pattini Déwálé do. ...	3	3
37. Gaṇadewi Kówila do. ...	2	2
38. Alutnuwara Déwálé in Yaṭinuwara ...	2	1
39. Hanguranketa Maha Déwálé in Uḍa Héwáhēṭa ...	2	2
40. Hanguranketa Pattini Déwálé do. ...	2	2
41. Pasgama Náta Déwálé do. ...	2	2

		Rice.	Paddy.
	...	2	1
42.	Embëkké Déwálé in Uḍunuwara	...	1
43.	Do. Pallédéwálé do.	...	1
44.	Doḍanwala Déwálé do.	...	1
45.	Do. Pattini Déwálé do.	...	2
46.	Laṅkátílaka Déwálé in Uḍunuwara	...	2
47.	Gaḍaláḍeniya Déwálé do.	...	1
48.	Do. Pallé Déwálé do.	...	1
49.	Wégiriya Déwálé do.	...	2
50.	Alawatugoḍa Déwálé in Four Kóraléa	...	1
51.	Ganégoḍa Déwálé in Uḍapaláta	...	1
52.	Do. Pallé Déwálé do.	...	2
53.	Wallahagoḍa Déwálé do.	...	1
54.	Morapé Déwálé in Kotmalé	...	2
55.	Gurudeniya Déwálé in Lower Héwáhēṭa	...	2